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NATURE'S WAY

BISHOP WILBERT LEROY COSPE

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University of California
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NATURE'S WAY

by

Bishop Wilbert LeRoy Cosper
D. D., C. P.

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PREFACE

THIS book is itself a demonstration of the principles which it expounds. The Truths contained herein have been acquired not by study but through inspiration, which we hold to be the gift of God to every man who will accept it.

Because of the frequency of Biblical quotations it has been deemed advisable to omit the references and to write the quotations in paragraphs rather than in verses, in order to maintain unity of thought and to avoid the mechanical reading which often fails to give the true significance to familiar verses. All of the Biblical passages, however, are quoted verbatim from the King James Version of the Holy Bible.

Words which refer to purely Spiritual Qualities existing beyond the realms of the material have been capitalized, while the same words when they refer to the manifestation through the physical of those qualities, are written without capitals, because of the necessity for some distinction between the *Mental Cause* and the *physical* expression of that Cause.

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"WHATEVER is agreeable to thee is agreeable to me, O Universe! Nothing for me shall be too early or too late which is seasonable for thee. All is fruit for me, O Nature, that thy seasons bear. From thee are all things; in thee they subsist; to thee they return."

Marcus Aurelius

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CHAPTER I

GOD

MANY theories and ideas concerning God have been advanced for man's consideration. The most inclusive and at the same time the most definite statement that can be made in this connection is to say that

GOD IS *EVERYTHING*

Some men accept God in one way, and some in another, yet there is but one Truth, one God. There are, however, many aspects of Truth, for Truth is in itself a progressive possession of the individual, and it is almost impossible for man with his lesser vision to realize the Infinite. The whole theme is of so great magnitude that but one step at a time can be taken. Each conception may be said to be a stage in the spiritual development which culminates in man's resurrection.

God is *EVERYTHING,* but *every thing* is not God. A bucketful of water cannot be put into a glass, although a glassful may be put into a bucket. One member of the body is not a man, for it takes all of the parts of the body considered together to make the flesh man. Thus it takes all Intelligence, all chemicals, all beings, considered as a unit, to be God. The beasts of the field, the birds of the air, the mysteries of the deep are *not* God, yet they are

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all parts of the Infinite Existence which *is* God. The realization of this Truth is not duty, education, or training—it is Eternal Life, the Divine Birthright of every individual.

God is Everything. God is Principle, Idea, Life, Spirit, Soul, Mind, Truth, Love, and the Creator of all things. God is Intelligence; God is Substance; God is omniscient and omnipresent. To say that Principle is God, or that Life, Spirit, Soul, Mind, Truth, or Love is God, would be to limit the Creator, whose power is limitless, who is the Producer of all things *real*. Before the foundation of the world, God was, for God is the Universe. Hence, every expression of good is the activity of God—the variety is endless, the supply limitless.

We are God's children, therefore a part of Him. As the hand or foot is a part of the body, so also is man a part of God. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bound or free; and have been all made to drink into one Spirit. But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where *were* the body? But now *are they* many members, yet but one body."

When the door of man's heart is kept constantly open the Intelligence of God will enter and permeate the entire being, enabling His presence to be expressed and realized in every Thought and deed, and

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awakening the consciousness to the fact that God is all Mind, all of the activities, the aspects and the manifestations of that Mind. When we exclude light from our earthly abode all is darkness within. So it is with man when he shuts out the Light of Intelligence.

Life, one of the activities of Mind, is the essence of Being. God is Life, yet He is far more than Life. The term God denotes so much that it is impossible to express in language all that it signifies. Mankind feels that there is a Supreme Being. All nature supports this belief by the production of much that is entirely beyond man's control. Two seeds, in outward appearance the same, produce contrasting results. Even the tiniest seed is fashioned by the Mind of God before it is revealed to our earthly vision. With these evidences all about us, we have allowed our sense of values to become deadened. We have lost sight of the promise of the Master that we may do the works that He did. He does not ask us to imitate His marvelous works without giving us the means and the teachings whereby we may accomplish these things.

God is Spirit and the real Man is Spiritual. Man is a part of the great Divine plan, and to be in perfect harmony with God is his natural heritage. God is the Source of man and of his supplies and when man returns to his natural state of accord with the Divine Laws his every need will be supplied.

Many there are who believe that God does not see evil—yet He is omnipresent and all-seeing. And

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did he not send Jesus, "The only begotten of the Father," to show man the way to freedom from sin? Had God not seen the evil upon the earth would he have done this? But God created man as His expression upon this plane, therefore, to claim sin and sickness as our heritage is to repudiate the Creator of all that has been made. "For *there is* one God, and one mediator between God and man, the man Christ Jesus."

There is no phase of real life that is not of God. If man seeks earnestly for the real in all things, he will find it and become a part of it, for man becomes like that which he desires and with which he associates in Thought. It is the Universal Law that like gathers unto like. Seeking with right desire, man finds no limitations upon the destiny of his Soul. Created higher than the angels, why should he accept less than perfect happiness and harmony as his allotment? In the act of seeking we open the door to receive that which is our own.

There is always at hand an opportunity to shape and broaden character; to grow in knowledge, to become beautiful and pure both within and without. It must not be forgotten that each individual is created within the consciousness of the Divine. This in itself implies unlimited power, with which "all things are possible." But man must recognize and understand that power if he is to apply it rightly.

Often the thought of God has been weighted with awe and fear. This very thought represses the power

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to express Him, and from continued repression the faculty becomes paralyzed and atrophied. Filled with fear, man cannot radiate Love and Truth. To find his rightful place and to display his God-given power, man must rise above this crushing fear into a realization of the Generosity, the Mercy and the Love of God, then will he become receptive to the Divine Thought which surrounds him, waiting only for acceptance to lead him into the perfect expression of Life, for which he was created. "For he will speak peace unto his people, and to his saints: but let them not turn again to folly."

When man holds ever in his consciousness this realization of Life his physical body becomes a manifestation of Life and health, and he becomes a center, radiating blessings to all with whom he associates and having within himself the reward that Christ promises in His beautiful sermon on the mount. "Blessed *are* the poor in spirit: for their's is the kingdom of heaven. Blessed *are* they that mourn: for they shall be comforted. Blessed *are* the meek: for they shall inherit the earth. Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled. Blessed *are* the merciful: for they shall obtain mercy. Blessed *are* the pure in heart: for they shall see God. Blessed *are* the peacemakers: for they shall be called the children of God. Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when *men* shall revile you, and persecute *you,* and shall say all manner of evil against you falsely, for

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my sake. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you."

To enter into this great reward, to become truly blessed, is to seek the pleasure of our Creator; to labor faithfully to accomplish in our lives the fulfillment of the purpose for which we were created.

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CHAPTER II

THE PERFECT MAN

THE nature of the perfect man has been little understood and much misconception has centered about the origin of man. The perfect man is designated in the Bible "the Son of God." It is of the creation of this man and his domain that we read: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his *own* image, in the image of God created he him; male and female created he them."

Jesus, the Christ, was the type of the perfect man. Jesus represents the perfect body, Christ the Spirit. Thus we see the duality of Spirit and flesh in the real man, the flesh controlled and directed in perfect harmony by the Spirit. This is the ideal made possible of emulation through the teachings of Jesus Christ.

How are we to attain this high ideal? How make these bodies the fit abode of the living flame of Spirit? Only by learning and following and living the Spiritual Laws which are Nature's way.

Humanity has evolved through a mist of erroneous

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beliefs toward the Light of understanding, as a plant forces its way through mire, decay and darkness to the light. Upon the condition of each individual depends the amount of change that he must undergo. The transformation, which is inevitable in the experience of those who would reach the height, is typified in the supreme sacrifice of Jesus—the crucifixion, and His triumph over death—the resurrection. His life marked an epoch in Spiritual development and has given inspiration to all who have followed Him.

"And God said, Let us make man in our image, after our likeness." When God said "Let us make" He was conferring with Mind. This implies the centering of the great Divine Power upon the production of man, for as God affirms, He created man "in His own image." The human being was an expression of the Divine Idea. Measured by this stupendous standard, every activity, thought, act or deed of man gains in dignity and power. But in order to comprehend this vast capacity, Jesus tells us, we must become as little children. We must for the time lay aside pride in our learning, and the dulling sense of self-sufficiency and listen with the simple, unbiased sincerity of childhood to whatever voice speaks to us of *Good.*

The Bible affirms that God is All. Then whence came evil? Evil is merely the perversion of good, and because of this fact it will disappear when thoroughly understood. It is true that this perversion has been the cause of all man knows of misery and suffering, yet all of the belief in its existence and

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power has never destroyed one iota of the real, existing Truth. A bent twig may present a picture of error and distortion but, when through the gardener's care the twig has been straightened and trained to its natural position, we find that its beauty has been temporarily obscured but never lost. Nothing in the universe is ever lost. A faulty vision may present to our consciousness pictures that are warped and distorted and that confirm our belief in the existence of evil, yet the cause of all this apparent evil is our inability to see clearly the good that is presented to us. When the clouds are removed from the vision nothing has been destroyed except misunderstanding, yet all about us we find nothing but *good.* What then is evil? In itself *nothing:* merely a lack of understanding, an inability to interpret the Truth that surrounds us.

There is but *one Mind.* That is the Divine Mind. What man calls individual intelligence is but the individual's supply of the Thought furnished him by the Divine Intelligence. There is no other source of Thought. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency *is* of God." When man is able to see God in every thing and in every fellow-creature, then is he following the Source of his own origin; then is he learning to know God and to rise above all possibility of suffering or sorrow.

"WHOSOEVER believeth that Jesus is the Christ is born of God: and everyone that loveth him that begat loveth him also that is begotten of him." In this, mankind is assured that all those who believe

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are the children of God, whatever their creed or church, for we are *all one in Love.*

If we are indeed the children of God, our first duty is toward Him, to serve Him in every Thought, word and deed; to love and revere Him above all else, to reflect His Light, which is as a lamp to our feet. Our next duty will follow, as the night the day, to love our fellowmen; for it is written: "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith. Beloved, now are we the sons of God, and it doth not yet appear, what we shall be: but we know that, when he shall appear we shall be like him: for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him.*" Neither hath any man seen the Mind, yet we know its power. So also with God: we have knowledge of His attributes and His Power. The Divine Mind is the *Intelligence* and Power which governs all things. "The evidence of things not seen" proves beyond doubt that there is a Supreme Intelligence.

This consciousness of the Power of God is implanted within mankind and has manifested itself in all ages, in many forms, and among all races of people. As we express ourselves in our workmanship, so has God expressed Himself in His creatures and in all things created, and thus, as integral parts of God, do we in turn express Him. Those of his

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children who understand this are conscious of the Power of God. It dwells with them and communicates with them, and they are played upon by the Divine Forces as highly attuned instruments in the hands of a master musician. All is revealed by His Presence to those who seek Him in Spirit and in Truth.

God is not separated from us, except as we through lack of understanding exclude His Thoughts. He sends His message of Inspiration and healing to *all* humanity; the very atmosphere is vibrant with wonderful news that would lift the veil of sorrow and pain, and dispel it from the face of the earth forever. But we must become as little children, eager and willing to be taught; earnestly awake to the melodious strains, the never-before-seen rays, the secrets which will unlock the very gates of Paradise. Once the ear is attuned, we can hear above all earthly tumult His voice, which renders us deaf to all discordant sounds. It may come as a whisper, or as a trumpet sound, but it must come through that latent Sixth Sense, lying dormant in every man, awaiting only his consent to become as a voice in the wilderness of his Soul.

It is not difficult, this adjustment with the Intelligence. God speaks to the *Christ within,* and recognizing His Presence, we can feel His Language.

Often, by the opposition of a selfish will, we impede our progress heavenward. Then we suffer because we are out of tune with the divinely ordered course of the perfect man. How long we elect to suffer and mourn must be answered by each man to his own Soul.

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We do not always hear and respond to the voice, but the vivid consciousness of Something *within and above* and *beyond* us, brings us gradually to the realization of God. As we become obedient to this Something, the knowledge comes that we are accepting God to that degree. As one child obeys a command more quickly than another, so do some of us accept and acknowledge this Higher Power more readily than others.

Upon the degree of man's acceptance of Intelligence must depend his growth. Should he willfully or ignorantly prejudice his mind to Truth, filling it with error, then must he remain under-developed and ignorant. The Truth then must be sought diligently, and held fast as a light to our feet lest we be blinded. All that there is of Truth is ready for our use as our vision expands. We alone have the power to prevent its rays from illuminating our pathway heavenward.

The right attitude keeps the mind always open to whatever appears as Truth. St. Paul says: "BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." Truth, to each one of us, is evolutionary; the truths of our youth are not the truths of our later life.

Everything that expresses Life is of God. The Spirit of God is in the sun, moon, and stars; in the whole firmament. "And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters."

While man dwells upon this plane, the physical

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must be united with the Spiritual. The flesh without the Spirit is void of the activity of Life, therefore, dead. The Spirit without the flesh has no means of expression upon this plane, which is physical. But in the harmonious union of Spirit and flesh we have the ideal which Jesus represented. The *perversion* of this harmony, and the resultant discord is all that retards man's enjoyment of his God-given inheritance of health and happiness.

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CHAPTER III

LORD GOD

IF the Bible is to be read intelligently there must be a clear, well defined conception of the meaning of the terms used in it. There is a marked distinction between God and Lord God which is often overlooked by the casual reader. If God and Lord God were identical why should different names be used? God includes all things and all of the unseen Forces. Could the addition of a title to that name do other than to limit it and lessen its significance? More convincing evidence of the distinction is the fact that the *Lord* repented for having made man. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." Is it possible that God could have made a mistake for which He must afterward repent? We cannot accept that thought, therefore we must conclude that the Lord God is not God.

A part of the book of Genesis is written in the

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form (common among Oriental peoples) of an allegory.*

This form of language has great beauty and power and the allegory is often used to conceal an inner, deeper meaning than the literal translation would convey. By the uninitiated the true meaning may never be discovered. To the Occidental peoples with their direct manner of speech and expression, allegory is often difficult to recognize or understand. The Bible contains many beautiful and instructive allegories.

According to Archbishop Usher's system the creation of Adam and Eve, as recorded in Genesis, took place in the year 4004 B. C. Recent discoveries prove that the City of Babylon was inhabited six thousand years before Christ. These facts tend to disprove the belief that the Adam and Eve of this account were the first two human beings created by God. We are forced then to delve into the *allegorical* significance of this record to understand its true meaning.

From the fourth verse of the second chapter of Genesis to and including the twenty-fourth verse of the fourth chapter, the writing is purely allegorical. The term "Lord God" throughout these chapters is used as a title for the agency which is afterward known as Satan. This character is merely an *im-*

*Latin—*allegoria*, description of one thing under the image of another. The representation by means of a figurative story or narrative of something metaphorically suggested, but not expressly stated. An *allegory* is a prolonged metaphor. Bunyan's "Pilgrim's Progress," Spenser's "Faerie Queene," and Dante's "Divine Comedy" are celebrated examples of the *allegory*.—*Webster*.

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personation of the *real* Lord God and has no connection or association with that Divine Force.

There is a real Lord God of whom all of the Bible bears record and who must be recognized not as *God* but as a *factor,* a *part* of God. To be God he would have to include all of the properties of God, such as Life, Love, Spirit, Soul and Mind. Lord God is but one of the manifestations of God. He may be considered as the chemist in God's great laboratory, the agency in every part of the universe that draws together invisible chemicals and produces by means of the formulas created by God the various material forms. God creates in Thought and Lord God (one division of God's activity) forms or brings out of the void the diverse manifestations of God's Thought.

In the Biblical account of the Creation there are also two "Adams" represented. The first Adam (in the allegory) is an impersonation of the real Adam, a creation of the false Lord God, a figure or imitation of the real Adam—"him that was to come." "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

The second and true Adam is the *perfect man.* "This *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created." "Man" is here used in the generic sense and collectively. For "God

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called *their* name Adam." Forgetting this fact we have associated the name Adam with one man, supposedly the first created. In reality the word signifies all, both male and female, who were created by God in the beginning.

In the allegorical account the false Lord God (Satan) causes a deep sleep to fall upon Adam (the *perfect* man before his fall), takes one of his ribs and makes a woman, who is afterward called Eve and who is an allegorical figure representing what we call evil. Adam from whom the rib was taken is now a perversion of God's creation and is the personification of a perverted mental force which through the manipulation of the counterfeit Lord God (Satan) has given birth to another force, which is evil.

Cain (personifying wickedness) is the offspring of the two forces, Adam the perversion, and Eve (or evil); Cain therefore represents a more potent force of sin caused by the union of these two.

The allegory continues presenting Abel (the innocence of the original perfect man) and telling of his destruction by Cain (wickedness) thus giving full sway to the evil conditions, Adam, Eve and Cain, under the rule of the false Lord God (Satan).

Finally Adam and Eve bring forth another son Seth, whom God had appointed to take the place of Abel. Seth then stands for the restoration of the Innocence of the perfect man, and it is here that the false Lord God, Adam and Eve, having repented, attempt to return their forces again to good. This struggle to overcome the wrong has continued through

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the centuries since that time. St. Paul says: "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law that, when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin."

Even our great Preceptor was "in all points tempted like as *we are, yet* without sin." Even to-day we find all over the world the manifestation of the curses of the false Lord God. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken; for dust thou *art,* and unto dust shalt thou return."

By the birth of Seth and the return of Innocence

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the first Adam is transformed and becomes again the real Adam, a power for good. Hereafter we find no mention of Eve, for with the restoration of the perfect man she disappears.

It must be remembered that the Lord God of whom we read through the Bible after the close of this allegory, is the *true* Lord God (an integral part of God) who has never erred but who has been impersonated in the brain of mortal man by the usurper, Satan.

There is no record of the death of Eve or of Cain or of the other allegorical figures representing conditions of error, while the death of Adam, Seth, Enos and their deseendants is recorded. This fact indicates that these last were actual characters in history while the others were merely mythical figures personifying mental conditions.

Remembering that this story is allegorical and not the history of some few persons of a remote era, we look about for a confirmation of the fact that there has been a return of the *perfect man,* and we find him exemplified in the Divinity of Jesus and manifested throughout His life. With thankfulness we recall His promise that what He has done we may do also. What sacrifice should we not make to attain the heights that He has marked? "For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us;* having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace."

This new man is the perfect man, restored by the

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resurrection of the body. For this *new man* are the promises of God: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

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CHAPTER IV

SCIENTIFIC VIEWS OF THE CONSTITUTION OF MATTER

THE study of man and his relation to his Maker necessitates an understanding of the Natural, hence Divine, Laws that operate throughout the universe. Man is but one phase of the universal manifestation of God, made up of the same elements, governed by the same Laws as are other apparently less intelligent forms of that manifestation. We must study Nature if we are to know man or God, for the Divine Way is Nature's way. God created the earth upon which we dwell and the air we breathe. Of what did He create them? Let us analyze as far as material science can these stupendous expressions of Divine workmanship.

According to Morgan and Lyman's text of chemistry, the earth's crust is composed of less than 100 chemical elements, nine of which are known to exist in amounts of more than one per cent. They are oxygen 50%, silicon 26%, aluminum 7.3%, iron 4.1%, calcium 3.2%, sodium 2.3%, potassium 2.3%, hydrogen, 1%.

Element

Any substanee which resists the action of all chemical processes known to man to decompose it

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further is an element. These elements are recognized by their properties.

Properties

The impressions which matter makes upon our five senses are the properties of matter, such as shape, weight, color, texture, taste, and various chemical actions. Every substance known consists of these elements or mixtures or compounds of them.

Mixture

In a mixture no chemical reaction takes place between the ingredients, each substance retains its own properties unchanged. The properties of the mixture will probably be midway between the properties of the pure ingredients.

Compound

In a compound a chemical reaction takes place between the ingredients. The properties of the ingredients disappear. The properties of the compound are different from those of the ingredients.

Take for instance oxygen and hydrogen. Both are gases. If you put any volume of oxygen in any vessel and add to it twice its volume of hydrogen, you have a mixture of hydrogen and oxygen. Each substance still retains its own properties and will act independently upon any substance placed in the mixture.

If an electric spark is passed through this mixture of hydrogen and oxygen a terrific explosion takes

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place and a very minute amount of water remains. This water is a liquid compound of two gases, hydrogen and oxygen, having none of the properties of either hydrogen or oxygen.

Solid, Liquid, or Gas

Every element can be made to exist as a solid, liquid or gas, under the proper conditions of temperature and pressure. Some compounds can be made to exist as a solid, liquid or gas, but very often the compound decomposes into its elements when conditions of temperature and pressure are changed. An addition of energy, (usually heat), is necessary to change a solid to a liquid or a liquid to a gas, and energy must be taken away from a gas to make it liquid, or from a liquid to make it a solid.

Energy

Energy is either heat, light, electricity or motion, that is, a power to do work. Also there is energy lying dormant in many substances such as dynamite and combustible substances which is liberated under certain conditions. This is called chemical energy. Energy cannot be created or destroyed by any process known to man.

Comparison of Magnitudes

We have no *definite* knowledge of size, distance, time, etc. Our impressions are simply comparative. The same mass that would appear collossal to a

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microscopic animal or to an ant or a flea, we could scarcely notice; and time, distance and size that appear to us immense and unconquerable, would seem a thousand times as small to a being who had a conception of eternity or the vast size of the cosmos.

Molecules

A molecule is the smallest particle of a substance which yet retains the properties of the substance. The division of a molecule results in the atoms of the elements of which it is composed. Molecules of an element are usually atoms; molecules of a compound are made of atoms of the elements entering into the compound.

Kinetic Theory

Robert Duncan, in "Some Chemical Problems of To-day," says:

"Quite apart from the ultimate particles of matter in themselves are the motions of them. Molecular motion infers molecules, and molecules infer atoms, and atoms infer the atomic theory. The 'Kinetic Theory' of gases, therefore, which deals with molecular motion, is an integral part of the atomic theory and stands or falls with it. This theory assumes that a gas consists of a vast number of particles in constant motion, in constant collision with one another and with the walls of the containing vessel. It assumes, too, that the particles travel in straight lines between collisions—in paths which are very long compared with the diameters of the particles concerned.

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"Turning now to the ultra-microscope and its revelations of infinitesimal particles, let us permit the original discoverer, Zsigmondy, to speak for himself of their properties.

"'A swarm of dancing gnats in a sunbeam will give one an idea of the motion of the gold particles in the hydrosol of gold. They hop, dance, jump, dash together and fly away from one another so that it is difficult to get one's bearing. This motion gives an indication of the mixing up of the fluid, and it lasts for hours, weeks, months, and, if the fluid is stable, even years. The smallest particle which can be seen in the hydrosol of gold shows a combined motion consisting of a motion of translation by which the particle travels from one hundred to one thousand times its own diameter in one-sixth of a second. . . . .'"

The Spectroscope

When sunlight passes through a prism it is separated into the prismatic colors, red, orange, yellow, green, blue, indigo, and violet. White light is a combination of all these colors.

When any sodium compound is placed in the flame of a Bunsen burner the flame is colored an intense yellow. All other elements affect the flame differently; thus potassium salts color the flame lavender; calicum, orange; barium, green, etc.

The spectroscope is a delicate instrument depending upon the action of a prism on light. The light entering the spectroscope from an incandescent gas, through a narrow slit, passes through the prism and

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is separated into the spectrum which is seen through a telescopic tube by the eye.

Coinciding with the spectrum is the image of an illuminated scale for the purpose of comparison.

The light from sodium gives a single yellow line; potassium, a red and blue line; barium, a series of green lines, etc. Each element gives a characteristic spectrum and mere traces of material are necessary.

In order to put some elements into an incandescent gaseous state an electric arc or other form of discharge is necessary.

ATOMS

Dalton's Theory

The following quotations are from H. S. Redgrove's "Alchemy, Ancient and Modern."

"At the beginning of the 19th Century John Dalton put forth his atomic theory . . . . This theory assumes that (1) all matter is composed of small indivisible and indestructible particles called 'atoms,' (2) that all atoms are *not* alike, there being as many different sorts of atoms as there are elements, (3) that the atoms constituting any one element are exactly alike and are of definite weight, and (4) that compounds are produced by the combinations of the different atoms."

This theory does not admit the unity of the cosmos, but it has been very useful in chemical research even if modern scientists are proving it untrue to a certain extent. The general belief to-day is that this is chemically true, that these are chemical

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atoms as far as chemical reaction is concerned, but not absolute and indivisible as Dalton thought.

Spectroscope

An approach to finding the atom has been made by the spectroscope. By its use neon gas can be detected in one cubic centimeter of air or about one particle hidden in 4,000,000 particles of air. This particle found by means of the spectroscope contains about ten million, million atoms.

Ultra Microscope

Robert Kennedy Duncan in "Some Chemical Problems of To-day," writes:

"There is one instrument which is as much more delicate in detecting the existence of small particles of matter as, under certain conditions, the spectroscope is than the human eye. This instrument, marvelously little known, is the ultra-microscope. With the best modern microscope the smallest particle it is possible to see is about 1-7000 of a millimeter in diameter. This diameter is just about the length of half a wave of visible light. It is unreasonable to expect the best modern microscope to possess a resolving power greater than this, for with particles smaller than half the length of a wave of light they obviously cannot reflect the light by which they may be seen. . . . . Outside of the fact that the limits of visibility may be somewhat extended by using light waves of short length as ultra-violet light and photography, there is one way by which success may

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be achieved. Particles, no matter how small, may be seen if they are caused to emit a light of their own so as to become sufficiently self-luminous. . . .

"The light from a powerful arc-lamp or from the sun is passed through a strong condenser in such a fashion as to transform it into a superlatively intense but superlatively minute beam. This wisp of intense light passes through the windows of a cell and impinges thereupon the substance under examination; the small area illuminated by it is then examined from above by a good microscope.

"As a result of this simple mechanism, and under certain conditions, there spring into visibility particles which are as small as the stars are distant. They are not unlike stars even in appearance, as they lie twinkling there in the depth of the infinitely small. They are like stars, too, in that their actual shapes are not delineated, though they may be observed by the hour with fascinated interest.

"Even though it is actually true that their forms may not be observed, their average size may nevertheless be calculated, not in terms of theory, but of fact. . . . .

"The smallest particles estimable in a hydrosol solution of gold measure seventeen ten millionths of a millimeter. This means that in its capacity for determining minute quantities of matter the ultra-microscope is thirty-seven trillion, thirty-one million times as powerful as the best modern spectroscope which . . . . is capable of detecting one-half of one-millionth of a cubic centimeter of gas . . . The ultra-microscope has jumped the difference be-

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tween the wonderful power of detecting a particle of matter containing only ten million million hypothectical atoms, the ultimate achievement of the spectroscope, and one containing, let us say, a few thousand.

"But the ultra-microscope does not actually capture the individual atom. This achievement has been reserved for an instrument still more powerful and the most sensitive in the world.

"In the competent hands of Rutherford, and in a research which will stand as classical in its refined and accurate experimentation, the instrument which has proved capable of the incredible feat is the *electrometer*. . . . .

"Everybody knows that radium gives off rays of three types—the alpha, beta and gama rays. The alpha rays alone concern us. On the basis of an enormous amount of knowledge it may be taken for granted that these alpha rays consist of a positively charged flying particle and that these particles are of atomic dimensions. . . . . They fly through the air at the rate of about twenty thousand miles a second. The feat to be accomplished consists of catching them one by one. . . . .

"Its success depends upon the power these particles have of rendering electrically conductive the air through which they tear their way. This property . . . . Rutherford succeeded in magnifying thousands of times until finally it became adequate. . . . . There is a firing chamber, containing the radium, and there is a target chamber containing the detecting arrangement connected with

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the outside electrometer, and between the two there lies a window of thin mica only one and one-half millimeters in diameter. In the firing chamber, infinitesimal projectiles from the radium fly through the window into the detecting chamber and there, upsetting the electrical equilibrium of the air within, they cause a ballistic jump of the electrometer needle connected with it. One, two, three, four, at the rate of about thirty a minute, as they enter through the window they cause one, two, three, four, corresponding jumps of the needle! Counting the atoms! . ."

Transmution

It has been proven unquestionably that these alpha particles are atoms of helium, and helium is an element. Therefore helium *is* composed of atoms but helium is more or less like other gases and the radium emanation turns into, instead of helium, neon in the presence of water and argon in the presence of copper sulphate. Now these three gases are composed of atoms and are very closely related to other gases, and all gases can be made to exist as a liquid or a solid, therefore, all matter is composed of atoms.

I do not say that this remarkable demonstration of the atomic theory is absolute proof, but we are as certain as we are that the rings of Saturn consist of satelites.

Atoms are not considered the indivisible unit of all matter since the discovery of electrons, but they are chemically atoms as far as chemical reaction is concerned.

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Electron

The recent views of the constitution of matter originates largely in the investigations of the passage of electricity through gases at a very low pressure approaching that of a vacuum.

Again quoting from H. S. Redgrove's "Alchemy":

"When an electrical discharge is passed through a high vacuum tube, invisible rays are emitted from the cathode, generally with the production of a greenish, yellow fluorescence, where they strike the glass walls of the tube. These rays are called "Cathode Rays." At one time they were regarded as waves of the ether but it was shown by Sir Wm. Crookes that they consist of small electrically charged particles moving with very high velocity. Sir J. J. Thompson was able to determine the ratio of the charge carried by these particles to their mass or inertia. He found that the ratio was constant whatever gas was contained in the vacuum tube . . . . .

"The first theory put forward by Sir Thompson in explanation of these facts was that these cathode particles (corpuscles he called them) were electrically charged portions of matter, much smaller than the smallest atom, and since the same sort of corpuscle is obtained whatever gas is contained in the vacuum tube, it is reasonable to conclude that this is the common unit of all matter.

"Sir J. J. Thompson has shown mathematically that a charged particle moving with a very high velocity (approaching that of light), would exhibit an appreciable increase in mass or inertia due to the

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charge, the magnitude of such inertia depending on the velocity of the particle.

"This was experimentally verified by Kaufman, who determined the velocities and the ratios between the electric charge and the inertia of various cathode particles and similiar particles which are emitted by compounds of radium. Sir J. J. Thompson calculated these values on the assumption that the inertia of such particles is entirely of electrical origin, and thereby obtained values in remarkable agreement with the experimental.

"There is, therefore, no reason for supposing the corpuscle to be matter at all; indeed if it were the above agreement, (obtained by Sir J. J. Thompson) would not have been obtained. As Prof. Jones says, 'as we know things only by their properties, and since all the properties of the corpuscle are accounted for by the electrical charge associated with it, why assume that the corpuscles contains anything but the electrical charge?' It is obvious there is no reason for doing so. *The corpuscle is, then, nothing but a disembodied electrical charge,* containing nothing material as we are accustomed to use that term. It is electricity and nothing but electricity.

"With this new conception a new term was introduced, and now, instead of speaking of the corpuscle, we speak of the *electron.*

"Applying the modification to the above view of the constitution of matter, we have what is called the *'Electronic theory,'* namely that the material atoms consist of electrons or units of electricity in rapid motion; which amounts to this—that matter is simply an electrical phenomenon . . . .

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"There are also certain other facts which appear to demand such a modification of 'Dalton's Atomic Theory' as is found in the 'Electronic Theory'."

One of the characteristics of the chemical elements is that each one gives a spectrum peculiar to itself. The spectrum of an element must therefore be due to its atoms, which are in some way able at sufficiently high temperatures to act upon the ether so as to produce vibration of a definite and characteristic wave length.

Now in many cases the number of lines of definite wave length observed in such a spectrum is considerable, for example hundreds of different lines have been observed in the arc-spectrum of iron.

But it is incredible that an atom if it were a simple unit, would give rise to such a number of different and definite vibrations. The only reasonable conclusion is that the atom is complex in structure.

We may here mention that the spectroscopic examination of variouse heavenly bodies leads to the conclusion that there is some process of evolution at work building up complex elements from simpler ones, since the hottest nebulae appear to consist of but a few simple elements, whereas cooler bodies exhibit a greater complexity.

Ether of Space

Quoting again from H. S. Redgrove's "Alchemy"—

"The analysis of matter has been carried a step farther. A philosophical view of the Cosmos involves

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the assumption of an absolutely continuous and homogenous medium, filling all space, for an absolute vacuum is unthinkable, and if it were supposed that the stuff filling all space is of an atomic structure, the question arises, what occupies the interstices between the atoms?

"This ubiquitous medium is termed by the scientists of to-day, 'the *Ether of Space.*' Moreover, such a medium is demanded by the phenomena of light. It appears, however, that the Ether has another and still more important function than the transmission of light. The idea that matter has its explanation therein is being developed by Sir Oliver Lodge.

"The evidence certainly points to the conclusion that matter is some sort of a singularity in the ether, probably a stress center.

"We have been too much accustomed to thinking of the ether as something excessively light or quite the reverse of something massive or dense, in which it appears we have been wrong.

"Sir Oliver Lodge calculates that the density of ether is far greater than that of the most dense form of matter; not that matter is to be thought of as a rarefication of ether, for the ether in matter is as dense as that without.

"What we call matter is not a continuous substance; it consists rather of a number of widely separated particles whence its comparative small density compared with the perfectly continuous ether.

"Further, if there is a difficulty in conceiving how a perfect fluid like the ether can give rise to a solid body possessed of such properties as rigidity, im-

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penetrability and elasticity, we must remember that these properties can be produced by motion. A jet of water moving with sufficient velocity behaves like a rigid and impenetrable solid, whilst a revolving disc of paper exhibits elasticity and can act as a circular saw.

"It appears, therefore, that the ancient doctrine of alchemistic essence is fundamentally true after all, that out of the "One Thing" all material things have been produced by adoption or modification."

Dr. Osborne Reynolds holds that space is solid, that the earth, sun and planets are holes in it; that all bodies move thru it as bubbles move thru water.

Sir J. J. Thompson is said to share this view. Dr. Reynolds holds that space, i. e., ether, is 10,000 times as dense as water and 480 times as dense as platinum. By elaborate analysis he shows the ether to be granular in structure, composed of uniform and spherical grains of changeless shape and size.

Dr. Reynolds shows the diameter of his etheric grain to be seven hundred thousand millionths of a wave length of violet light which is about seventy thousandths part of an inch in length. *He considers this entirely outside of materialization, not subject to the laws of matter, but the prime cause of them.*

When these cosmic grains are piled uniformly they make ether; when piled irregularly, thus leaving space between them, they cause what we call matter.

When shot in place in an elastic ball and water poured in thru a tube to fill the interstices between the shot, and the ball subject to distortionate squeezing, more water runs into the ball to fill the interstices

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caused by the misplacement of the shot. When shot are removed and the ball filled with water any squeezing it is subjected to causes the water to flow out of the ball.

As the cosmic grains extend indefinitely there can be no movement of the boundary, therefore, the irregular piling is subject to pressure, this pressure accounting for gravitation.

Dr. Reynolds says the pressure of the ether is seven hundred and fifty thousand tons to the square inch.

Air bubbles move rapidly through water which is only eight hundred times as dense as the air, while ether is ten thousand times as dense as water.

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CHAPTER V

ELECTRONIC FORCES

THE electron, of electric corpuscle, the smallest thing yet discovered by physical science, is almost beyond the comprehension of man. The smallest particle of matter visible under a microscope contains billions of tiny atoms. And within each atom are contained myriads of electrons, which have been by means of delicate laboratory apparatus, actually measured and counted. According to the French physicist, Jean Bequerel, the electron is billions of times smaller than the atom.

If we can thus resolve the smallest visible particle of matter into thousands of molecules, each molecule into various atoms and each atom into multitudinous electrons, have we not cause to wonder as to the revelations to be made when by some more delicate agency we can penetrate still farther into these realms of almost inconceivable minuteness?

It is in these realms that we discover the infinitely delicate yet wonderfully powerful Thought Substance, which carries the Intelligence of the Divine Mind. For within each minute electron are encased vast quantities of Spiritual Thought Substance combined according to a formula of the Great Mind in such a way as to produce the beginning in materiality of something which shall afterward manifest itself as

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one of the various visible expressions of God's Intelligence.

Electrons carry not only Thought but all of the invisible, etheric chemicals as well; all of the things created by God in the beginning. Everything in the universe has an affinity. That is, there is a positive and a negative force or a male and female form of every element created. The contact of the positive and negative electrons containing the Thought or Formula which is afterward to produce a certain visible material, let us say iron, sets up a vibration or a magnetic force which draws to them the electrons containing the etheric chemicals necessary for the production of iron. As more and more electrons are drawn together their united power of attraction increases and finally the particle of iron becomes large enough to be visible to the naked eye. This continues through the ages to attract more etheric iron until a large deposit is formed. When man discovers this deposit, removes it from the earth and separates it into other forms, it loses its power of attraction and gradually disintegrates and returns to its original etheric state.

This transition in *man* we call death, yet in reality it is but one of the processes of Life, one conspicuous transition in the perpetual cycle of changing forms which keeps the earth and its inhabitants always renewed. Wood, earth, flesh, all things pass through the same course. Whatever is sent out by the Divine Mind must eventually return by the same route. Not one electron can ever be lost. Shape only is temporal; Form alone can be destroyed. The chemicals of

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which all forms are made are eternal. We may crush a rose, but the pulp, the essence remains. We may burn it, but we have the smoke, the ashes, and the chemicals will return again to their etheric state, invisible, and so beyond man's power to destroy or change. And sometime, somewhere, in other roses will appear again the same chemicals, the same delicate colorings, the same pleasing fragrance which we thought to destroy.

Within every tiny seed is encased the Spiritual Thought Substance that has the power to attract whatever is necessary for that particular plant or tree. Each seed contains a portion of the Intelligence of the Divine Mind and when it comes in contact with the intended moisture, soil, heat and light, in the proper season, it can fulfill the purpose for which it was created. All of God's creations have Life, although its expression is not always visible to man. Iron, wood, clay, stones, all things that have form, have within themselves the Life-spark.

The permanent Life-spark possesses eternal Life. There is a male and a female permanent Life-spark for everything that God created. The male element is Spirit, the female element is the Soul. When the Spirit is separated from the Soul, the electrons forming the body disintegrate and return to the etheric state. This is not *death* but a more complete expression of Life.

In the creation of man, God produced Thought. Lord God combined this Thought by God's direction, into electrons which could attract to themselves whatever the Formula required. Then the Spiritual had

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taken on materiality and had formed a body which is none less real because it is invisible. Just as the mass of iron was formed, so was the body of man shaped, passing through the successive stages until it reached the condition of the visible flesh body, so familiar yet so little understood.

This is the course of construction of the *created* bodies, both male and female. The created male body attracted to itself, by the power God had given, the male Life-spark; the female body attracted the female Life-spark, and the fusion of these two permanent Life-sparks produced another magnet containing within itself the Formula to attract the etheric chemicals which finally formed another body. This is the *born* body. Since the Creation, all who have appeared in the flesh have appeared in *born* bodies.

The Spirit or male Life-spark, is that which quickens; the Soul or female Life-spark, is that which expresses. The union of the Spirit and Soul produce an individual condition, which after passing through the seven planes or states from Thought to flesh, expresses Life upon this plane.

God created a Thought which through this same process produced the seed of a poppy. The seed had no appearance of Life when it was buried in the earth. The rich, moist soil received the little shell, with its wonderful secret. The sun smiled upon both the earth and seed, and life appeared in a tiny plant which developed, and unfolded in due season its beautiful brilliant bloom, unlike the seed, unlike the mouldy earth. It was not even like the sun or like the raindrops that refreshed it. What made the gor-

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geous flower? The water and the ground revealed no trace of the wonderful colorings or of the peculiar odor that accompanied it. We did not recognize in the tiny seed the presence of the Christ yet it was there with the immeasurable magnetic power which drew from Space whatever God had chosen for His expression in that particular bloom.

How little man realizes of the possibilities within himself as in the modest seed, to develop, expand and blossom into the perfect man, a beautiful creature knowing and doing only *good*—God's Will.

The electron propelled by the indestructible Energy within itself which is Spirit, travels, according to physical science one hundred and eighty thousand miles in one second. Spiritual Thought Substance, infinitely more delicate and yet more powerful, possesses still greater velocity. It is in this Thought Substance that God's creations take place. Drawn together by the agency of Lord God, the electrons form atoms; the atoms, molecules; and the molecules eventually, visible objects upon this physical plane. There is no materiality in Thought Substance, but embodied in the electron, it produces the beginning of materiality in Space. What a congested life center is the Space (that we so often consider as something approaching a vacuum), constantly producing; and constantly reclaiming through disintegration the elements that have served the purpose for which they were intended. Producing and controlling all this wonderful activity is the tireless Mind that supplies man constantly with whatever he desires, provided only that man himself has not closed the channels for this Infinite Inflow.

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God gave us the vehicles and the way by which we might receive whatsoever we desire. But He gave man also the power to choose. And what has he chosen? To be his own dictator rather than to accept the glorious Life that God has given him.

Man's field is unlimited. Within each man dwells the Christ, which is the Spirit of God, the magnet which has the power to attract to the individual, from space, whatever Thought and element has been prescribed in God's Formula for man. If man will but accept what God has prepared for his welfare there is opened to him a realization of health and happiness and Divine possibilities such as are promised to all of God's children. For drawn to his body from all the universe by the Christ magnet, myriads of electrons and atoms flood his being with the Thoughts and chemicals of God's choosing, restoring finally the image and likeness of His Thought.

The whole mechanism of man's body has been built for the reception and use of these etheric supplies. Attracted by the Christ within, entering with the breath, borne by the blood as by a river to every portion of the body, these divinely prepared formulas carry vitality and energy and consciousness of power, and build flesh that is pure and clean and beautiful.

Only by stifling the divine magnet within by an accumulation of disbelief and wrong teaching can man check this limitless supply. Yet, incredible as it seems, he *has* checked and lost much of this inheritance; and finally he no longer recognizes its existence but turns blindly to whatever material agencies are offered him in the effort to overcome the resultant suffering and need.

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CHAPTER VI

ETHERIC AND MATERIAL VIBRATIONS

WIRELESS telegraphy is perhaps the simplest illustration of the operation of etheric vibration. We know that messages are sent between stations hundreds of miles apart and without any visible connection. The electrons, filling the air and each containing an electrical charge, form perfect connections at any distance and in all directions for any instruments that are capable of receiving them and recording their messages. In the case of wireless telegraphy they merely transmit the vibrations produced by the instrument, but between the Divine Mind and man or any of God's creatures they carry the Spiritual Thought which bears celestial messages.

The electronic wave forces act as conductors for these messages and form an ever-ready medium of communication for all who are governed by Nature's way. The contact of the electrons establishes an electrical current identical with that carried by charged wires.

Within the etheric conditions are prepared all of the Thought and chemicals to supply man's needs, but in order to receive these supplies man must be in tune to receive the etheric vibrations which bear them. God has endowed every individual with a wonderful in-

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strument (the body) which is capable of producing beautiful harmony upon this plane. But like a piano, the same instrument which produces perfect melodies under the touch of an artist gives rise to sounds of discord when played upon by one who does not understand music. The piano may be in tune, the tone pure and true, yet if the wrong notes are struck together the result is discord.

To each individual has been given a perfect instrument with a complete keyboard and to each a perfect composition (Formula) which if properly rendered will produce a divine melody. But if the recipient of these priceless gifts has never learned to read music he cannot produce the melody. He may strike the keys promiscuously and become discouraged by the resultant discords, or he may play "by ear," rendering perhaps in a pleasing manner something that he has heard an artist play. But how limited then is his capacity, able only to repeat what he has heard and that always in an inferior style.

One who had never heard music might have a piano in his house during a life-time and yet never suspect that it could produce such exquisite harmony.

A little instruction and practice may enable him to play scales and exercises but constant study and regular practice are necessary if he is ever to learn to do justice to the instrument of unknown possibilities.

The body is a God-given instrument which must be played upon by the great etheric Forces, the Divine activity, if it is to give rise to the harmony which is the expression of God. Operated by our ignorance, and belief in sickness and sorrow, it produces discords,

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unrecognizable perversions of God's harmonious compositions.

Jesus, the Master Musician, understood the Thoughts of the Composer and so could interpret the music with exquisite feeling. He was also Master of technique and of His instrument, and He was thus capable of producing harmony upon any instrument submitted to Him, and of imparting to others the same ability.

In the Spiritual Forces there is neither time nor distance. The instant that a need for Spiritual Supplies arises in man's body if he is in tune with those Forces the need will be supplied through the vibration into his system of whatever chemical is required.

Just as the seismograph records earthquakes at the instant in which they occur in a far distant region, so can the etheric vibrations carry to man in the instant of his desire, Spiritual Thought or etheric chemicals from the most remote parts of the universe. In order to receive and profit by these gifts man must understand the Divine Language, and with this understanding he is able to send his messages to the Thought source as accurately and consciously as the operator of the wireless telegraph sends his call to another station. He flashes prayer Thoughts to God with the certainty of an immediate and effectual answer. With an instrument in tune he can send messages over the invisible wires to all who are likewise attuned.

Thought vibrates upon the electronic wave forces as does the telegraph message. It does not travel from the sender to the receiver. The perfect connection produces upon the receiving instrument a record

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of the vibration produced by the sending instrument. Etheric chemicals, however, actually travel upon the electronic waves from one place to another.

When we hear a large orchestra play we cannot see the sound travel nor can we see the blending of the tones yet we are conscious of receiving through the senses the harmonies that result.

How is man to place himself in such an attitude of harmony with the Laws of Vibration that he may receive the immeasurable blessings that accrue therefrom? There is but one possible way—by awakening and developing of the *Sixth Sense.*

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CHAPTER VII

THE SIXTH SENSE

THE Sixth Sense is the connecting link between man and God. It is that faculty in man which enables him to receive and interpret the Thought that is furnished by the Divine Mind. The operation of this sense requires almost the entire mechanism of the human body and is the function which, according to the Divine plan, should transcend and govern all of the corporeal senses. It is the power, latent in every man, that can resurrect him from mortality into immortality; from sin, sorrow and ignorance, into the consciousness and the likeness of God.

This is the faculty of *Thought Photographing* seldom recognized by man yet within reach of every individual and manifested all about us in what we call by various terms, telaesthesia, intuition, instinct, presentiment, etc.

In order to analyze and understand the operation of the Divine Sense, we must repudiate the general belief that the brain is the thinking organ, capable of producing or originating thought. The brain is merely one part of the physical mechanism, the part which records the Thought communicated to it through the Divine Forces, but is totally incapable of *originating* Thought. It has no more power to think than has the

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hand or the foot although it is essential in the interpretation of Thought.

If Intelligence originated in the brain how was the first brain formed? Brain is not an eternal condition. It is a material thing, which had a beginning and which must have had an Intelligent Creator. Surely the first brain did not build itself, with its intricate mechanism, without any Knowledge to guide it, and *then* begin to *think!* No, brain was created by an Eternal Wisdom and Power outside of its material structure, and to manifest Intelligence it must be always subservient to that Power.

"For as he thinketh in his heart, so *is* he;" in the Bible it is the heart that is always named in connection with Thought. In order to view the operation of the perfect mechanism for the reception and interpretation of Thought we must consider the process as it occurs in the *perfect* man.

Within the heart of every man are encased the magnetic attraction and the vibratory forces which form the wireless instrument that can communicate with the Divine Mind. In each quarter of the heart are eight vibratory nerve centers so tiny that they are invisible even under the strongest microscope and so delicate that they are capable of registering the vibrations of the infinitely fine Spiritual Thought Substance. One nerve center of each division connects with a corresponding center in the diaphragm. The remaining twenty-eight vibratory centers correspond to and are connected with twenty-eight nerve centers in the cerebellum (the posterior and lower portion of the brain). These are in turn connected with corre-

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sponding centers in the cerebrum (the anterior portion of the brain).

The brain has innumerable little cells which may be called Formula photographing cells.

We have said that within the heart of man is the magnet which attracts to his body whatever is prescribed by the Divine Formula that produced the body. God creates a Thought Formula not in words but in characters or symbols that will afterward be interpreted into whatever language is native to the one who receives. This Thought Substance attracts the etheric chemicals for which the Formula calls. Then, born upon the electronic forces and attracted by the vibratory power of the heart, the Thought and the etheric chemicals enter the body with the breath. The Formula, which reaches man merely as a vibration which can record upon a sensitive instrument the message of the Creator, strikes the vibratory nerve centers of the diaphragm and is transmitted through the nerves to the centers of the heart.

The course of the etheric chemicals, which accompanied the Formula, is slightly different. They enter the lungs and are transformed by the function of the pneumogastric nerves into the liquid state and then taken into the blood which carries them to the heart. While this slower process is going on the Formula which is to govern the disposal of the chemicals has been transmitted by the vibratory nerves from the heart centers to those of the cerebellum and from there it is photographed upon the cerebrum, by the function of the Formula photographing cells, as the counterpart of the Thought or Purpose intended by God.

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This picture or Thought is then interpreted by the brain into whatever language is familiar to the recipient. The Thought is the same in the Divine Mind, with its Universal Language, whether it be intended for the guidance of a man, a bird, a fish, a plant or the earth or sun, yet all do not interpret it into the same language. Man may not even be conscious of this photograph upon his brain yet it will communicate to the nervous system the directions of the Divine Mind for the welfare of his being; and the nerve centers receiving this interpreted message will take possession of the chemicals, which entered the body with the Formula, and send them wherever the message says that they should go.

The vibratory nerves of the heart are like the strings of a musical instrument. Upon each string an infinite number of tones may be produced. So vast is the compass of this wonderful instrument that it can receive and record every Thought that is necessary for man's welfare. In the Divine Code are characters innumerable and when we attempt to translate the Infinite Intelligence into a language whose alphabet contains but twenty-six letters we are acutely conscious of the insufficiency of our means of expression. We can impart but a glimpse, a suggestion of the real Truth which every man must finally learn for himself, for it is immeasurably greater than words can portray.

The *perfect man* is he upon whose brain are imaged the Thoughts of God and in whose flesh are the perfectly blended and properly proportioned chemicals controlled by the Will of the Creator.

What mother has the intelligence that can mix the

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necessary Thought and chemicals to produce the marvelous and complex body of a child. Yet the child is formed day by day, hour by hour, through the vibration into the mother's heart of the Divine Formulas and the corresponding chemical mixtures.

Whatever the nationality or personal characteristic of the infant we find everywhere the same general form, the same organs, the same instincts and desires.

It is through the Sixth Sense that the *perfect man* receives a supply for every desire. For the desires are in themselves the manifestation of the Will of God, and God never created a desire without an attendant supply.

Man has, it is true, five physical senses, in themselves good, yet dependant for their accuracy upon the co-operation of the far greater Sixth Sense. The five corporeal senses act only upon the physical plane while the Sixth Sense connects the physical with the higher Spiritual Planes. Sight, hearing, taste, smell and feeling are varying conditions. What tastes good to one tastes bad to another. A picture that inspires one person, holds no meaning for another. A sound that one man calls music is to another discord. Man can profit by the evidences of the corporeal senses only as they are accompanied and guided by the unerring judgment of the Divine Intelligence received through the Sixth Sense.

Sight conveys to the brain the image of the objects before the eyes, but the nerves that convey this image are so crude as compared with the delicate vibratory

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nerves that the impression is correspondingly inexact unless the vibration of the Thought which carries all information concerning the objects viewed, takes place simultaneously with the physical vision.

To all the other senses is the Knowledge, imparted by a greater Intelligence, equally essential.

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CHAPTER VIII

IMAGINATION

"AND God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually."

As we look about us and perceive the obvious conditions of sin, suffering and deprivation, reason will not permit us to protest blindly that "all is well with the world." We are compelled to see, as did our Creator, that the wickedness of man *is* great.

We must here reiterate that evil (wickedness) is only the lack of understanding, the inability to receive and interpret Good. How then is man to overcome evil, that he may "eat of the tree of life, which is in the midst of the paradise of God"? By acquiring Knowledge; by allowing his ignorance of God and of Nature's way to be converted into Intelligence; by learning wherein he is not the *perfect man,* the son of God.

In the beginning, every flesh man was the *perfect man,* receiving in his heart, through the vibratory forces, the messages of God and imaging upon his brain the Divine Formulas which governed his life.

We know that the man with whom we are to-day familiar is not this image and likeness of God's

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Thought. In what respect do these men differ, the real Adam and the Usurper?

Taken in the necessary light, with the camera properly focused; and developed and printed under right conditions, the photograph of a rose bush in full bloom presents a beautiful picture, corresponding in every detail to the original. Analogous to this manifestation is telaesthesia (the impression received upon the brain) in the case of the *perfect man.*

But if the photograph is taken when a shadow falls upon the rose bush, or if any of the factors incidental to the developing and printing are in error, the finished picture may present an indistinct or distorted image, displaying none of the beauty of the rose. When we view this picture we can only form a conjecture as to the appearance of the beautiful original.

In the imperfect light of the evidence of the five corporeal senses perfect imaging of any concept upon the brain is impossible. An imperfect, distorted picture is the only possible result. When the Divine Formula intended to supply some immediate need enters the heart of a man in whom the Sixth Sense is dormant, the picture imaged upon the brain is only a blurred, fragmentary presentment. Through the other faculties of the brain, man forms a conjecture, an imagination of the real Thought. This is the imagination that was "only evil continually." When one part of the perfect whole is blurred or missing the beauty of all is marred, the meaning lost. Unless we ascertain what part is missing we cannot realize what we have lost. Thus man has continued through the

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ages, imaging *imaginations,* accepting fragments of Truth as the whole Truth, putting the fragments together in his helplessness, to form pictures which are pitiably untrue; and blindly following these distorted visions, wandering farther and farther from Nature's way and missing entirely the blessings which God has promised for those who overcome. What must they overcome? Only the imagination, which by its distortion of God's Thoughts has set up false gods which man has followed to his own downfall. Until he realizes his need, his own insufficiency, and permits the awakening of the Sixth Sense, long stifled and ignored but never lost, he must struggle on unaided, vainly and unconsciously opposing the Divine Will that is for his own welfare and redemption.

Paul rebuked the sorcerer for this distortion of the Truth in these words: "O full of all subtility and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

The faculty of imagination is often considered a desirable thing. So it is perhaps, to mortal man, who has not the consciousness of the Infinite but to the perfect man who has access to all of the Divine *Truth,* of what value is *imagination?* To this man imagination does not exist. To return to his perfect state man must eradicate all imagination and "know the Truth."

Twice two are four. This is an established fact belonging to every one. No one can alter or destroy that Truth. All peoples can use that Truth although they may express it in different languages. For any one to attempt to add to or subtract from the state-

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ment would be to give expression to an error, an untruth, to deceive himself and those who came for teaching, although the false belief could in no wise change the Truth. Truth remains unalterable while man follows his imperfect conception of Life.

The wrong began when one man failed to image completely one Divine Formula that entered his heart, thus forming a perverted mental image, which was the first appearance of *Satan,* a something within man's own brain which spoke to man an untruth and "caused a deep sleep to fall upon Adam," a sleep or state of deafness to Divine promptings which became more complete as man became accustomed to it. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

The world has grown so accustomed to sin and ignorance that Nature's way has been almost forgotten. Save for the Bible, a constant reminder that man was created for something better than his present meager existence, man would indeed have little hope.

Whenever a Thought Formula is adulterated in the brain by imperfect picturing of the original Formula, the brain receives wrong directions for mixing and caring for the etheric chemicals which were associated with the Thought. This corrupted Formula is transmitted to the nerve centers of the body and they proceed to mix the chemicals in a way that was never intended by God. Is it to be wondered that months and years of this promiscuous *mixing* should produce a body of imperfect flesh, full of impurity and disease? What would occur if a child were given

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access to a great chemical laboratory and allowed to mix according to his own fancy the materials that he found there? The result would be more obvious but not more disastrous than those which follow man's imagining.

Nitro-glycerin is a liquid composed of chemicals of God's creation. But the formula which produced a compound so harmful, so destructive, was not of God's making. It was a perversion, an imagination of something that God gave man for good.

All disease, infirmity, and unhappiness are likewise caused by perversions, misinterpretations of Formulas intended to produce health, perfection and happiness. Let no one infer or again *imagine,* from these statements that disease and sorrow are *imaginary.* By imagination we mean a perversion of the Truth, a false conception, a lack of Knowledge and we assert that it is this *imagination* that produces sin and sickness which we know to be manifesting in the bodies all about us. Only by the elimination of imagination and the restoration of the ability to receive and interpret in the brain the real Thoughts, can man overcome mortality and acquire unchanging health and happiness. We do not realize the imperfection of the photographs upon our brain, but we do find, in the manifestations of these pictures upon our bodies, results which fall far short of perfection.

Paul reveals a clear comprehension of the sin of imagination when he says, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of

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God is manifest in them; for God hath shewed *it* unto them. For the visible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen."

God did not create *imagination* nor any of its consequences. It is but the incomplete interpretation of something which God did create. By lack of understanding of the Spiritual Law man has subjected himself to laws of his own imagining, and so general has become the acceptance of those laws that it seldom occurs to one to doubt their veracity. Man believes that he cannot escape suffering and he teaches his children the same fallacy. Few indeed are the brains that are not guided by imagination rather than by the Will of God. We make the statement without fear of contradiction, for where are the bodies that are entirely free from imperfection, where the individuals that are unceasingly happy? Jesus identified sick-

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ness with sin when He said "Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?"

When a normal child is born it possesses all of the necessary organs for receiving and interpreting God's Thought and for manifesting that Thought upon its body, yet there is little probability that it will be permitted to continue in that Thought. By the provision of Nature the mother has a certain mental control over the infant. The mother who is ruled by the evidences of the five corporeal senses and by the prevalent false beliefs, corrupts the purity of the child's thought.

When the child begs for the privileges, which every infant craves of sleeping on its mother's breast, of nursing whenever it desires food, of being loved and cuddled, the mother believes that she is acting for the child's good when she denies him all of these things. Whence came these innate desires of the child which we find in infants of every race and in the young of almost every species of creature? Where indeed but from the Formulas which God created to call for every requisite to the development of the perfect man.

When the child cries and struggles for the things that are his birthright, the mother forces him to do her bidding, and her perverted mental pictures convince her that the child is *cross* or *sick*. She calls him naughty, or she gives him drugs to cure the sickness. In the first instance she instills in the child's receptive brain the thought of sin, of evil! Or by the ad-

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ministering of drugs she introduces into the little body, chemicals mixed by formulas which were not of God's creation but which originated through man's erring dependence upon physical rather than Spiritual supplies.

In either case the child has been inoculated with error. Its beautiful, Divine pictures, its trust and love for its mother, have been distorted into something other than the real and its flesh has been adulterated.

As the child grows older the mother teaches it that to eat most of the things that it desires would be to become ill, that to sit in a draft or to get its feet wet at other than than the times prescribed for cleansing would be to *take cold.* With these morbid pictures upon its brain it is impossible for a child to express in its flesh a manifestation of health and purity.

The constantly repeated "don't" and "no, no" impress upon the child's sensitive brain such a sense of fear and of suppression and limitation that they check for life the tendency to broaden and expand and develop into the likeness of the Infinite.

"There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love."

To instill in a child's mind the fear of *anything* is then to cut it off from God. And how many little ones we find pitifully afraid of almost everything about them, afraid of the dark, of their parents' reproofs or punishment, afraid of the animals that they should love, afraid that someone will take away the things that they desire. Thus tormented by fear

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there is little room in the child's consciousness for the love which is the manifestation of God's Thought.

Fear is at once the most subtle and the most destructive attribute of Satan, for it positively paralyzes the vibratory functioning and prevents the child from receiving what God intended for him. If fear could be entirely eliminated from the child's brain, vibration would instantly begin again and the Divine Knowledge would soon overcome the mortality that has invaded the little body. It is fear which makes sickness and privation possible. Whenever a fear, of whatever nature, is instilled, God has been shut out of the child's consciousness, therefore, the little one is at the mercy of mortality and subject to its ills.

At an early age the child is sent to school where he is taught through the five corporeal senses by teachers who are themselves believers in sickness and sin. However lofty their moral standards viewed in the light of the usual conception of morality they cannot lift the child out of the mire into which he has fallen.

Grown up under these erroneous conditions, man is pitifully dwarfed in intellect and imperfect in body. It is difficult for him to realize the possibility of any other life, so accustomed is he to imperfection.

To this man there is little proof of the existence of a Sixth Sense for he has learned to accept as final the testimony of the corporeal senses, and to learn of the Sixth Sense and its wonderful gifts he must enter the unfamiliar realms of the unseen.

The proof of the existence of this God-given power is the demonstration of its ability to overcome the

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conditions of mortality. One of the dreaded expressions of wrong mixture of chemicals in the flesh is a tumor. We have the evidence of the five corporeal senses and a mass of testimony as proof of the existence of tumors in man's corrupted flesh body. *Mortal man* believes at the present time that tumors can be removed only by the surgeon's knife. The *perfect man* knows that they can not only be cured in individual instances, but can be totally eradicated from the experience of mankind by the operation of the Sixth Sense.

One proof of the presence and power of the Sixth Sense is the disappearance of a tumor at the bidding of the *real man,* of any man who is connected in the natural way with the Divine Intelligence.

After the awakening and development of the Sixth Sense the corruptible body becomes incorruptible, the mortal puts on immortality; and tumors or kindred ills can no more exist than can darkness in the presence of Light.

Our one concern should be to vanquish error, to reinstate the Truth within our own consciousness, thus aiding to the best of our ability in the universal renaissance of Divine Intelligence.

Man in many ways unconsciously encourages the wrong conditions which he bemoans. Wherever a group of any class are congregated, we hear the discussion of undesirable conditions of some kind and every time that a man voices a false thought it forms false images in the brains of all about him, thus spreading and giving added weight to the error.

The speaking of evil of any kind keeps it alive.

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If every one in the world should simultaneously cease to speak of any undesirable condition, repeating only those things which are good and pleasing, error would soon cease to exist, for it is only wrong mental pictures which permit of evil. If each man heard his companions discuss constantly the good, never mentioning anything apart from it, he could not but receive in his brain mental pictures of beauty and purity and the manifestation of these pictures in his life would finally erase all thought of discord and leave the brain free to photograph the Divine Thoughts.

The discussion of any form of disease is more to be shunned than the garments of contagion, for the mental picture of disease actually infects the mind and renders the body susceptible to the same conditions. If the brain is free from false images and fear, direct exposure to disease of any kind will not cause the body to contract the ailment.

The repetition of reports of accidents, disasters and war produces a widespread acceptance of wrong which destroys the ability to see the Truth and prevents the guidance of the Intelligence which could overcome all of these misfortunes.

Man's tastes have in many instances become so perverted that he prefers the false to the true. The simple story of harmony and peace and happiness fails to appeal to him. He chooses sensational fiction which tells of wrongs, of crime and mental anguish, and finds a morbid satisfaction in plays which picture sorrow and distress.

When we consider all that has been accomplished by man's brain through mere *physical* learning, we

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are amazed at its achievements; but we must realize that the wonderful inventions, the great institutions of learning, the triumphs of architecture, are but poor and inadequate attempts at the expression of man's real purpose and capacity. They have not added to man's happiness or health. We call them proof of progress, but why should we spend our days in a futile struggle for progress which brings no contentment?

Before man can ever satisfy his natural longings or become truly progressive he must turn to the Christ within, open the channels for Divine teaching, and, becoming as a little child, learn the *old* way, to this age strangely new, the way of the *perfect man.*

There is one direct and practical means by which we may awaken the Sixth Sense and clear away the mist of ignorance that has so long clouded the Spiritual Vision. It requires the devotion of but a few minutes in every day to establish a connection with all of the Intelligence of God. But during that little period we must give ourselves unreservedly to Divine Thought by obliterating entirely the messages of the five senses. We must not see, or hear, or think. Complete relaxation of the whole body is essential. To most of us a state of oblivion to physical conditions seems at first impossible but practice increases this power until it can be continued for long periods. In this practice man finds true communion with the Father, and daily communion is essential to spiritual growth.

This condition of oblivion to the physical is true Spiritual concentration, a centering of the forces of

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the *Thought* mechanism upon the reception of Divine Intelligence; for whenever the corporeal senses are silenced and the physical functions of the brain at rest, the way for the photographing of the Divine Formulas is unobstructed, and while we may not be conscious of the Thought that is pictured upon the brain, the body will respond to the energizing, purifying action of the perfect Thought and the correctly mixed chemicals. When this process has been repeated a few times upon successive days, the imaging of right conditions so far corrects the stagnated condition of the brain and body that the continued imaging becomes easier and results more noticeable until at last the corporeal senses become entirely subjugated, the brain becomes again the instrument of God and the body grows pure and healthful. Man is transformed by the consciousness of a Divine protection in every act and word. Jesus said to his disciples, "And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what ye shall answer, or that ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say."

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CHAPTER IX

"UNSEEN SUPPLIES"

A VAST new province opens to man when he steps from the confines of mortality into the boundless field of Divine activity. In this region he finds the Cause and the Substance which have produced every material object that has manifested itself to man's physical perception since the beginning of the world. *Everything* is there. Through all the ages, not a tree or plant, a metal or a texture, a word or deed, a sentiment or an emotion, has had its origin in the material world. All have existed first in the unseen and as they pass from physical existence all things return to the unseen. The supply can never be depleted, not one atom can be wasted.

This is man's rightful domain. God has given him this great reservoir of still unsounded depths for his supply. In the vocabulary of the *real man* such words as want or lack are unknown, for God gives him a desire for whatever is necessary for his welfare and the moment that desire enters the heart the need produces a vibration in the magnetic forces which draws out of Space whatever invisible vehicles are filled with that which will supply the need, and will cause the manifestation of the desired condition.

An electron, as before stated, travels one hundred and eighty thousand miles in one second. The sun is

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ninety-three million, one hundred thousand miles from the earth. If there were contained in the sun certain chemicals necessary in man's body how long would it take for the electrons to carry these chemicals to man? Less than seventeen and one-half minutes! But within a small area about each individual may be found all of the etheric chemicals that his body can use. The vibration of these chemicals into the body is then instantaneous. A desire can no sooner be pictured upon the brain than it is supplied. What perfect contentment then is this man's heritage! Dissatisfaction, anxiety, privation are impossible. Conscious of his eternal supply, man does not struggle for wealth, for he knows that his treasures are laid up in heaven, (the consciousness of the Divine). If any material condition such as food, shelter, clothing, is necessary for man's welfare the Divine Intelligence entering his heart tells him how to obtain it, and the same Power, governing all conditions, places within his reach that which he is to use.

If every man and woman in the world had the realization of this divine protection and sufficiency, how quickly would wrong conditions right themselves. One man could not take from another, greed and selfishness would disappear, and love would again rule the world.

Man has demonstrated his power to draw from the vortex of the Unseen the Formulas which have supplied the knowledge for the building of aeroplanes, submarines, and automobiles; and in the use of electricity and wireless telegraphy he has applied directly some of the Unseen Forces. Still he has fallen far

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short of his possibilities, he has grasped but fragments of the Truth before him.

Newton, Franklin, Wagner, Edison, Shakespeare, all caught glimpses of the vast store of Knowledge and applied in a material way some of its phases.

Jesus recognized so fully the sufficiency of this supply that he cared nothing for material possessions. How much man has missed of the true import of His example! How we have loitered by the wayside "picking up straws, while in sight of the kingdom!"

Brain, so long misguided by false teaching and wrong habit has groped blindly in the darkness of materialism, seeking *causes* in what is but the *effect* of unseen and unrecognized Forces.

Man strives to find by political changes, by man-made laws, a means to better the conditions of his country. Until we erase in the consciousness of the *individual* the false images which make it possible for the individual and thus for classes, to be oppressed and unhappy, no matter what the form of government, no matter what the laws, no matter whether the "times" be good or bad, there will still be among men, oppression and unhappiness. Material conditions will never be corrected by material means. Both *cause* and *remedy* lie in the Unseen, in the conditions of Thought which govern every individual. As long as one man fails to correctly interpret Divine Thought, and images for himself hardship and privation; that man will live in want no matter what his environment.

Political conditions, wars even, are not responsible for man's suffering. Man, through his ignorance of Divine Law, is himself responsible for unsatis-

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factory government and for war. Man has turned from the pathway that God prescribed for him and has encountered a hedge of thorns. He struggles vainly to break through the hedge and is only torn and wearied, bitterly deploring his fate. Sooner or later he *must* awake to the fact that there is no hindrance to his progress, that he has but to turn back into Nature's way to find the smooth road bed and unobstructed path.

Let us not then, fight and struggle to overcome illness, unhappiness, all mortal conditions. Let us but return to our true selves and the evils will have disappeared.

Just as one individual sometimes yields his brain consciously or unconsciously, to the hypnotic or mesmeric control of another, so have the majority of mankind yielded themselves to the mesmeric belief in sickness and misfortune. So universal has this belief become that few have been strong enough to hold to the real and discard the false, thus living the natural life in the midst of unnatural surroundings.

Jesus, the true example of the perfect man, was criticised and condemned by his contemporaries, for his mode of life, his carelessness of custom and forms. To-day humanity is so hampered and controlled by custom and precedent that most men fear to depart from the beaten path either of action or *Thought*.

Like the story of Adam and Eve, the account of the Flood is purely allegorical. It is impossible to conceive of a God, who is Love, who could destroy the creatures that he has made. As we study the dimensions and architecture of the ark from a literal

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interpretation, and see the great number of creatures that were to be enclosed within it for a hundred and fifty days, we are again convinced that such a condition could not have been prepared by a Supreme Intelligence.

We have then abundant reason for accepting the account as allegory if we are not to reject the Bible as a whole.

We have read in the preceding allegory that "the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life." In the record of the Flood we find that God says, "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life."

Is it a mere coincidence that the words, *the breath of life* are used in both verses? No, they are used in both cases to signify the creations of the false Lord God (Satan), the products of the "imagination of the Thoughts of the heart."

What then is the flood which is to destroy this life, this perversion of the Life whose Source is God? It is a flood of Spiritual Thought which is directed by God upon the heart of Noah (whoever is willing to receive). And "All in whose nostrils was *the breath of life,* of all that was in the dry land," (the barren state of mortality) "died."

If God is himself eternal, there exists nothing that *can* be destroyed save mortality. Mortality then is drowned out by the inflow of Divine Intelligence. Noah is an allegorical figure representing every in-

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dividual who will permit the imaging of Divine Formulas upon his brain.

Let us individually open "the windows of heaven" (the right state of consciousness), and permit the entrance of this flood of real Knowledge that shall eradicate forever, sickness, misunderstanding, and sorrow. Once connected with the great unseen supply that God has prepared for His children, we can receive only *Good.* And the *flesh man,* made up of material elements, can yet express the perfection for which God created him.

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CHAPTER X

THE ORIGIN OF THE FLESH MAN

HAVING recognized as allegorical the story of the man, "formed of the dust of the ground," man has a very brief history of his creation. "So God created man in his *own* image, in the image of God created he him; male and female created he them."

This record does not answer the question, which the world is constantly asking, "*How* did man get here?" The Truth that God created man is so generally accepted that it may almost be considered unquestioned, yet we find various and radically different theories as to *how* or *from what* he was created. Probably the theory most favored by science is that man has evolved from the lowest forms of animal life, the simple one-celled structures which can scarcely be distinguished from vegetable forms.

But does not the very existence of Life, in however simple a form, Life which is capable of systematic development and of reproduction, give evidence of the existence of a creative power which is capable of producing far more complex forms of its expression?

Surely these simple structures, which we call the lowest forms of Life, have not of themselves without the control of some Intelligence, developed and

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evolved into wonderful creatures, possessed of the power to think and reason.

To-day we find these lower forms of Life just as they have existed since the earliest records, yet we do not find the appearance of any new human beings, save from parents and ancestors of similar characteristics. If man has thus evolved why should he cease to evolve? Why do we find no higher forms to-day than existed thousands of years ago? It is true that man produces constantly new achievements in the way of inventions and scientific research, but in bodily form or in actual intelligence man has not noticeably changed since early history.

The Great Intelligence which created the universe, suspended the planets in space, timed their travels upon their individual orbits and produced the heat and light and food which are necessary to sustain all of the various life forms with which man is familiar, was not limited in its creative power to the production of the *simplest* forms. God could as easily create a man as an amoeba.

Material science can follow the various forms of life from the highest manifestations down into the realms of the most minute forms distinguishable under the microscope, beyond this it can go only in theory, and theories based entirely upon the evidence of *things seen* must always fall short of the real solution of baffling problems.

In the Bible are to be found the real Truths, but it yields its treasures only when the true Spiritual interpretation is recognized.

In the repeated appearance and disappearance of

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the body of Jesus after His crucifixion, is seen the application of the same Laws which produced the first human beings who appeared upon this planet.

In the Gospel of St. John is found the intensely interesting account of the significant events which followed the crucifixion.

"The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, *and looking in,* saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

"But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre, And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her,

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Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

"Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you. And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other dis-

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ciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nail, and thrust my hand into his side, I will not believe.

"And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said Peace *be* unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and yet have believed.

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

"After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus

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saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat *unto him,* (for he was naked) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

"So when they had dined, Jesus saith to Simon Peter, Simon *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third

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time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what *shall* this man do? Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what *is that* to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."

Not one of Jesus' seemingly miraculous accomplishments was due to the operation of other than established *Natural Laws.*

Jesus' body was made up of chemicals put to-

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gether according to the Divine Formulas, therefore, the Divine Intelligence, which was manifested perfectly in Jesus, was able to turn those chemicals instantly into the etheric state from which they came, thus rendering the body invisible.

By the same Laws He was able to change the body back into the visible physical form at the bidding of the Intelligence which causes such phenomena.

It has been stated previously that *everything* which has ever appeared upon the earth existed first in the etheric state. After God had created man in the etheric state, invisible yet nevertheless complete, supplied with the God-given Intelligence and made up of the perfect, etheric chemicals, it was but another step in the same process to change man from the etheric to the flesh form.

Thus appeared all of the created beings upon the earth in the beginning, so came the animals, the vegetable forms and even the constituents of the earth itself.

In the case of man, as of the animals and birds, it was necessary for the production of the mature individual to precede the appearance of the young because of the process of reproduction which was provided for the replenishment of the earth. In the vegetable life the creation of the seed was first. The seeds found in the earth, air, water and sunshine all of the factors necessary for their development and growth into plants and trees.

In the flesh body of Jesus as it returned from the etheric state in the midst of His desciples were the same physical qualities which it possessed before the

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crucifixion. He ate and walked and talked with His followers and they were able to touch Him and to prove the actual presence of the flesh.

The formation of water from oxygen and hydrogen shows clearly the transformation from the gaseous to the liquid state. All that is necessary to produce this change is the liberation of energy by a mixture of the two gases, and the *invisible* chemicals form *visible* water. So did the etheric bodies become visible bodies through the operation of Natural Forces directed by the Divine Intelligence; for the change from the etheric state to the gaseous state, or vice versa, although beyond the physical control of man, is as simple as the change from the gaseous state of two elements to the liquid state of a compound, as illustrated by the formation of water. All that is required is a knowledge of the Divine Laws governing these phenomena.

The appearance of Moses and Elias at the time of Christ's transfiguration was an instance of the same phenomenon. Just as they returned again to the unseen so did the created bodies pass from the earth when they had fulfilled the purpose for which they came.

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CHAPTER XI

DEMONSTRATIONS

ALL who believe in the veracity of the Holy Bible and who have studied the life and teachings of Jesus Christ, *must* believe in the power of Divine Healing. The record of many miracles and innumerable cases of healing by the Master, demonstrates clearly this power.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them."

We find here no support for the belief so often expressed, that only mental conditions will yield to treatment by prayer.

"And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."

"And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, And

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saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the self-same hour."

In this instance we see that Jesus did not come in personal contact with the centurion's servant, yet the man was healed as readily as were those who came to him in person. Distance is no barrier to Spiritual Forces. Thought and etheric chemicals will vibrate wherever there is a heart ready to receive them. Because the servant was ready to accept the Divine Aid his heart was attuned to the vibrations of the heart of Jesus and through the perfect contact of the electronic forces, corresponding chords were touched in the heart of the servant and the vibrations started which called for the Divine Formulas necessary to perfect his body.

"And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her: and she arose, and ministered unto them."

"When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with *his* word, and healed all that were sick: That it might be fulfilled which was spoken by

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Esaias the prophet, saying, Himself took our infirmities, and bare *our* sickness."

"And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to *him,* and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and sea obey him!"

When man is guided by the Divine Intelligence he can have no desires that are not furnished him by God. Therefore, every desire is accompanied by the means of fulfillment. Thus, when Jesus desired the stilling of the tempest, his desire was in accord with the Divine Forces and was immediately fulfilled through Natural Laws.

"And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down

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a steep place into the sea, and perished in the waters."

Is it possible that Jesus granted the wish of the devils through pity for them? No, for immortality does not sympathize with error, nor does Knowledge tolerate ignorance within its consciousness. The very nature of Intelligence precludes such a thought. Could light permit within its precincts the presence of darkness?

By granting the desire of ignorance, unintelligence, Jesus allowed the devils to destroy themselves. It is true that the swine also were drowned but was that a misfortune to them? Life is eternal and to withdraw Life from the body is to destroy nothing. The chemicals making up the body will finally return to their original etheric state to be used again and the Life goes on without interruption. This fact, ignorance, (the devils), did not recognize and their will, unaided by Divine Will, caused their destruction.

"Flesh and blood cannot inherit the kingdom of God." This Jesus knew and through his power to interpret Thought he knew that the transference of thought from the brains of the afflicted men to the swine could cause the loss of nothing but the false conditions. Thus he later councils his disciples. "Be ye therefore wise as serpents, and harmless as doves."

"And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This *man* blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether

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is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed and go unto thine house."

"While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and *so did* his disciples. And, behold, a woman which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment: For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and When he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise. He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose." Jesus removed the doubting people from the room and was alone with His own vibrations to accomplish the miracle.

"And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us. And when he was come into the house the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their

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eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it.*"

"As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of the devils. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

To-day the harvest is as great and while there are perhaps more who are laboring to teach the Truth, heal the sick and follow the example of the Master, there are still multitudes who know nothing of the real Life and few indeed who are reaping the harvest of continuous health, happiness and prosperity, which must inevitably result from obedience to Divine Law.

"And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will not lay hold on it,

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and lift *it* out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Then said he to the man, Stretch forth thine hand. And he stretched *it* forth; and is was restored whole, like as the other. Then was brought unto him one possessed with a devil, blind, and dumb; and he healed him, insomuch that the blind and dumb both spake and saw."

"And they said unto him, We have here but five loaves, and two fishes. He said, Bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude, And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full."

In this demonstration Jesus manifested a perfect control of etheric conditions, drawing directly from Space the etheric chemicals so mixed as to form the food desired.

"And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying, Lord, have mercy on my son: for he is a lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water. And I brought him to thy disciples and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. Then came

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the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

So long as the disciples permitted the imaging upon their brains of the Divine Intelligence they were able to heal whoever came to them. But when the apparent difficulty of the case caused them to doubt or fear they were unable to receive the Knowledge that God gave them for the overcoming of the wrong condition, so for the time they were as helpless as the child itself to cure the disease.

The mountain which each must remove in his own consciousness is doubt, fear, lack of understanding and consequently lack of faith.

We learn here that the faith, the understanding, is required of the one who is to heal disease, rather than of the one who is suffering.

"And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying. What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and

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when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee."

This so-called miracle was another demonstration of the power by which Jesus multiplied the loaves and fishes, producing in a visible state an object formed by the mixing of etheric chemicals.

As we ponder these wonderful demonstrations of the power of the Master, we hear again His words, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father, in me: or else believe me for the very work's sake."

"VERILY, VERILY, I SAY UNTO YOU, HE THAT BELIEVETH ON ME, THE WORKS THAT I DO SHALL HE DO ALSO; AND GREATER *WORKS* THAN THESE SHALL HE DO; BECAUSE I GO UNTO MY FATHER."

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CHAPTER XII

LIGHT

THE spiritual interpretation of inspired writings is the only key to their true significance. Otherwise unintelligible passages become clear and full of meaning when the symbolic significance of the terms are understood.

"In the beginning was the Word, and the Word was with God, and the Word was God."

(In the beginning was Eternal Life, and Eternal Life was with all that exists and Eternal Life was everything.)

"The same was in the beginning with God."

(The same Eternal Life was in the beginning with all things.)

"All things were made by him; and without him was not anything made that was made."

(All things were made by Eternal Life and without it was not anything made that was made.)

"In him was life; and the life was the light of men."

(In Eternal Life was the physical manifestation of Life; and the manifestation was the intelligence of men.)

"And the light shineth in darkness; and the darkness comprehended it not."

(And the intelligence shineth in the midst of unin-

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telligence and the unintelligence comprehended it not.)

"There was a man sent from God, whose name *was* John. The same came for a witness, to bear witness of the Light," (Intelligence), "that all men through him might believe. He was not that Light, but *was sent* to bear witness of that Light. *That* was the true light, which lighteth every man that cometh into the world."

"He was in the world, and the world was made by him and the world knew him not."

(Intelligence was in men's brains and the brains were made by Intelligence, and the brains failed to recognize Intelligence.)

"He came unto his own, and his own received him not."

(Intelligence entered the hearts and the brains did not accept it.)

"But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name."

(But as many as permitted the imaging of Divine Thought upon their brains, to them, Intelligence gave power to become the sons of God, *even* to them that believed on his name.)

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

(The sons of God did not originate in material conditions, nor were they produced by the desire of the flesh but by the will of God.)

"And the word was made flesh, and dwelt among us, (and we behold his glory, the glory as of the only begotten of the Father), full of grace and truth."

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(And the manifestation of Eternal Life became flesh, and dwelt among those who received the Divine Intelligence, and they beheld his glory, the glory as of Jesus Christ, full of grace and truth.)

In another place we read "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father and with his son Jesus Christ.)"

"Then spake Jesus again unto them, saying, I am the light," (intelligence), "of the world: he that followeth me shall not walk in darkness," (unintelligence) "but shall have the light of life."

Darkness conceals and renders indistinct. Light, even literal light, illumines and reveals innumerable things that have been hidden by darkness.

If we could conceive of a universe in total darkness, without the beauty of color, without visible form, without the warmth and cheer of sunshine, and all that makes physical existence pleasant, we could realize something of the mental condition of the man from whose brain the Light of Divine Intelligence has been excluded, and in whom Divine Knowledge has been replaced by the darkness of mortal belief, false imaging. What a transformation occurs when the "windows of heaven" are opened and the Light is admitted.

Evil is no more of an entity than is darkness. It is merely a manifestation of the absence of Light, the lack of Knowledge. "And this is the condemnation, that light is come into the world, and men loved dark-

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ness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Evil hates Intelligence because it fears its own destruction, but Intelligence does not bear hatred for darkness, for Intelligence is of Love and it knows that darkness can never destroy Light.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

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CHAPTER XIII

THE FATHER

THROUGHOUT the Old Testament we find much about God, but only once do we find the word Father used as a proper noun. (This instance is in Isaiah's prophecy of the birth of Christ, and does not refer to God.) This use of the name we find again in the sermon on the mount, when Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Heaven is the perfect state of consciousness, the Father then dwells in consciousness. But what is the Father?

Jesus says, "Your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come."

What is the Father's kingdom in the Divine state of consciousness?

Frequently we find in the New Testament the expression, "God, the Father," but we find also in some verses, "God *and* the Father." "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

God is the Father, just as God is Love, Truth, Principle, Life, and Light. But the Father is not God

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any more than is any one of these attributes, considered separately, God.

The Father is the center of the individualized consciousness: the power of God expressed in each of His creations; the vibratory force within the heart of each man, having always perfect connection with God.

Without the Father there could be no individual existence, it is to the Father, therefore, that each man must turn to find the way of God.

The Father might be called the operator of the wireless instrument by which man sends messages to God and receives the answers.

Jesus was always conscious of the presence of the Father and His every act and Thought was inspired by the Father's wisdom. If every man would permit this Divine ordering of his life, discord, accidents, sickness and sorrow would have no place and would return to their native nothingness. But many men know not the Father.

"The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my

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Father; if ye had known me, ye should have known my Father also. These words spake Jesus in the treasury, as he taught in the temple; and no man laid hands on him; for his hour was not yet come. Then said Jesus again unto them, I go my way and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world;" (perverted brains) "I am not of this world," (perverted brains). "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he,* ye shall die in your sins. Then said they unto him, Who art Thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world," (brains) "those things which I have heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he,* and *that* I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me; the Father hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed; And ye shall know the truth and the truth shall make you free.

"They answered him, We be Abraham's seed, and

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were never in bondage to any man; how sayest thou, Ye shall be made free?" Jesus could not convince the people that they were held in bondage by their misguided brains. They did not realize that the brain, disconnected from the Divine Intelligence by false imaging had become a dictator, a false god, and had deceived man for many centuries. "Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." He that permits the brain to rule him, and knows nothing of the Spiritual Forces, is in bondage to sin. There is no greater sin than to dishonor God and to worship an idol or graven image, (an imagination of the brain). "And the servant abideth not in the house for *ever*: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that you are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father.* Then said they to him, We be not born of fornication; we have one Father, *even* God. Jesus said unto them, if God were your

*When the word Father is written as a proper noun it means the Divine Father, ruler of the vibratory forces of the heart. When written as a common noun without capitalization it refers to the brain, not guided by Divine Intelligence but controlled by its own imaginations. It is thus the *father* of lies, the source of error.

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Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do you not understand my speech? Even because ye cannot hear my word. Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell *you* the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? And the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to

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see my day: and he saw *it*, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

The "I" who spoke through Jesus was not the physical body, for the Intelligence which voices Thought must come from beyond the plane of the physical. The "I" who spoke was the Christ, the type of Eternal Life. Therefore He existed "before Abraham was" and He exists as truly to-day as he did nineteen hundred years ago. The Christ must not be considered as limited to the person and experience of Jesus although Jesus was a perfect manifestation of the Christ. The Christ Intelligence continues through all time.

It was the Christ who said, "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." He speaks here to the *real man*, whose brain and body are controlled and instructed by God. He continued "At that day ye shall know that I" (Eternal Life) "*am* in my Father, and ye" (*the real flesh man*) "in me, and I in you."

Thus the flesh body is enabled to manifest Life, through the Christ within the individual Spiritual Consciousness.

"Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep,

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as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. I and *my* Father are one.

"Whosoever denieth the Son, the same hath not the Father; (but) *he that acknowledgeth the Son hath the Father also.* Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, *even* eternal life."

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CHAPTER XIV

THE HOLY GHOST

FOR there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

The Father (Divine Intelligence), the Word, (Eternal Life), and the Holy Ghost (the activity of God) and these three are *one,* for they are all the expression of God.

"What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

The body of the real man is nothing more than an abode for the Life which is the expression of God. The Holy Ghost is both Life and Intelligence for "these three are one." It is then the activity or the operation of the Divine Forces.

It is this activity which manifests through the physical, the Intelligence of the Spiritual, making it possible for the perfect man to voice the Thoughts of God, to give expression to the Divine Intelligence which enters his heart.

We read in the New Testament of many who were filled with the Holy Ghost. "And Jesus being full of

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the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness."

"And when they prayed, the place was shaken where they assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."

Of John the Baptist we read "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb."

Man can have no greater power than to be filled with the activity of God. It is the Holy Ghost that manifests all that is good upon this plane,—that produces all of the phenomena of Nature.

"But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."

Every body that has ever been born upon this plane has begun in the union of the male and female procreative elements. These elements originate in the etheric conditions. They are breathed in the invisible form into the bodies of the male and female. Their union starts the vibration which attracts everything that is necessary to build the new body.

In the conception of Jesus both the male and female precreative elements, governed by the Divine

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Intelligence were breathed into the body of the Virgin Mary and the Holy Ghost (Divine Activity) caused their union and produced the immaculate conception.

If children could be born to-day of parents who were filled with the Holy Ghost, which images upon the brain the Divine Formulas, a generation of wonderful beings would result. In them would be found the same powers that Jesus demonstrated, for with their reception of God's Thought, encouraged and not impeded by the parents, they could not help but believe in the Christ, so would they do His works.

The salvation of the race depends upon the mothers. If mothers are to continue to force upon the sensitive brains of their children pictures of false conditions, of sickness, sin and want, men must continue to walk in darkness. The greatest aim of mankind should be to make it possible for mothers to bring forth children who should from their birth be filled with the Holy Ghost. How can this be accomplished? By teaching the mothers of the future, the *Truth,* by opening their hearts and brains to the inflow of Spiritual Understanding, thus freeing them from the curse of mortality which says that they shall bring forth children in sorrow.

When the mother's mind is free from all fear, the child's natural vibratory power is unhampered and from infancy it walks with God. This is the greatest inheritance that we can give our children. Of how little value to the child are earthly possessions if we rob him of the unlimited etheric supply which God has prepared for him, for in it are the conditions to meet every need that can arise during his life. When chil-

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dren are again born spiritually, the beginning of the millennium will have come.

"But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

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CHAPTER XV

RESURRECTION

IN those days came John the Baptist, preaching in the wilderness of Judea, And saying, Repent ye: for the kingdom of heaven is at hand." So is the kingdom of heaven at hand to-day, so has it always been at hand, but the gateway is hidden by the darkness of man's own false imaging.

The first step toward the rectifying of an error is the acknowledgment of it. Until we admit that we are in the wrong we cannot hope to learn the right. Thus the first essential to man's redemption is repentance.

Surely man must confess when he is subject to discord, sickness, discontent, privation, that he is not walking with God who is *all good* and in whom "is no darkness at all." "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

Paul says in his epistle to the Corinthians. "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trum-

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pet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

The *sleep* and the *death* to which Paul refers are identical and we find the origin of this sleep indicated in the allegory of Adam and Eve, when "the Lord God caused a deep sleep to fall upon Adam."

Paul says again "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Let us learn the nature of this death which has passed upon all men, for if death came through sin, then the overcoming of sin necessitates the overcoming of this death.

The master said to the doubting Jews, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Again Paul says, "Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

He says again. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that hath the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage."

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God is all Life, therefore, separation from God is *death*. Life is Light; darkness, therefore, is death. The whole significance of *death* then is lack of the Divine Intelligence, inability to receive God's Thought. This death then does not mean the withdrawal of the Spirit from the body, the change that man usually calls death. Of *this transition* Paul says "For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."

This change is the *second* death. "Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Humanity has almost entirely missed the true significance of Christ's great sacrifice. God is a God of Love, not an angry despot who would demand upon his altars the sacrifice of an innocent one, His own beloved son, that those who had sinned might be freed from the consequences of their wrong-doing. Can we by any possibility find justice in such a requirement? No, Jesus the Christ was sent out of the great love of the Father, and He came willingly, gladly, to show all men how they might be saved. His crucifixion and resurrection were typical of the change through which every man must pass to be saved.

The crucifixion symbolized the destruction of all that is mortal in man. To permit of the crucifixion Jesus had to subject himself to mortality, to step

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down from His real position; for the *real* man with all the protection of God could not have been crucified. The taking on of the unreal conditions when He knew so well their error was the greatest sacrifice required of Him. It was in this crisis that He cried out "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*." If Jesus had not stepped down into mortality he could never have voiced the question "My God, my God, why hast thou forsaken me?" The real Jesus knew that God would never forsake him.

But, having stepped down into death (mortality), he was able to conquer death in its very stronghold and to destroy the devil, the perverted consciousness which produces mortality. So far as Jesus' own life was concerned it would have been unnecessary for Him, already the perfect man, to voluntarily take on imperfection, that He might demonstrate His power to overcome it. It was for us that He incurred this hazard. It was that each man might through His example be enabled to recognize and destroy the death which has shrouded His brain and excluded the Divine Intelligence.

"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to

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condemnation, but the free gift *is* of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ . . . . That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

Man is not to wait until he passes from the flesh body to be resurrected, else where were the second death? "Blessed and holy is he who hath part in the *first resurrection;*" the resurrection that must occur while man is in the flesh; the change from *death* to *life*; the overcoming of darkness by the Light of Divine Intelligence."

Whenever man admits that he is *dead,* then is he ready for the resurrection. "How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: Knowing this, that our old man is crucified with *him,* that the body of sin might be destroyed, that henceforth we should not serve sin."

After His resurrection when Jesus appeared to the disciples He endeavored to make clear to them the resurrection of the flesh. "Behold my hands and my

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feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

Paul said later, "For we know that the whole creation groaneth and travaileth in pain together until now. And nót only *they,* but ourselves also, which have the firstfruits of the Spirt, even we ourselves groan within ourselves, waiting for the adoption, to *wit,* the redemption of our body."

When man recognizes his need for resurrection while in the flesh he has taken the first step toward resurrection, for once ignorance is discovered and the Truth disclosed, the lie must disappear.

Knowing the *Truth,* we can not believe the falsehood. Then mortality is crucified, the brain is opened to the reception of the perfect images of the Divine Thoughts and the resurrection of the body follows naturally. The flood of true Intelligence and perfect mixtures of etheric chemicals corrects all imperfections and purifies the flesh until it becomes again faultless.

"I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace. *There is* one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who *is* above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high,

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he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

The Spiritual metamorphosis attendant upon man's resurrection is as complete as that which causes to spring forth, from the apparently dead chrysalis, a gorgeous butterfly. The butterfly, flitting from blossom to blossom in glorious freedom, recognizes no kinship with the unattractive caterpillar grovelling in the dust beneath it, nor does the caterpillar suspect that his parents were beautiful, ethereal butterflies. In his world there are no butterflies, he does not even know of their existence. Still less does he realize that within him is concealed the germ that will one day burst forth from the cocoon which he himself shall weave, and spreading its untried wings, fly away into a glorious, free, new Life.

When fallen man awakes from his sleep and accepts the salvation which the sacrifice of Jesus Christ has made possible for him, then will he step into a new world, where every impulse proceeds from God, where the mental galleries are hung with the beautiful

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images of Divine Thought, and where there is no fear, no bondage, no sickness, or sorrow.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Then shall the second death, the dissolution of the earthly tabernacle, become the means of advancement into a fuller expression of Life,—a dropping of the ballast which has served to hold the real man to the level of physical manifestation.

THE END.

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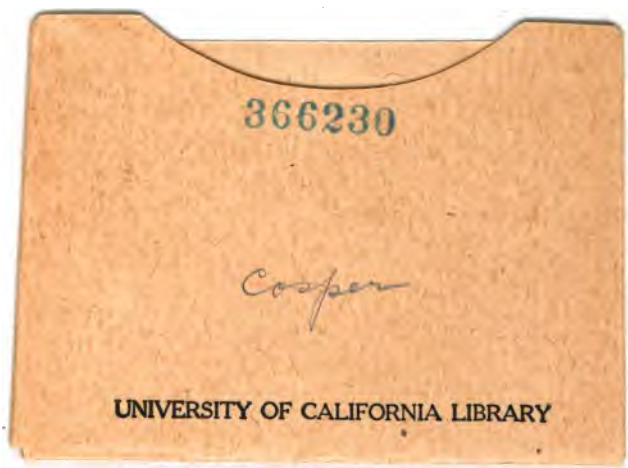
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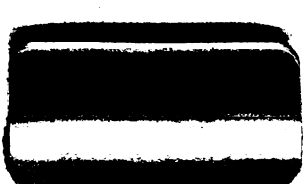

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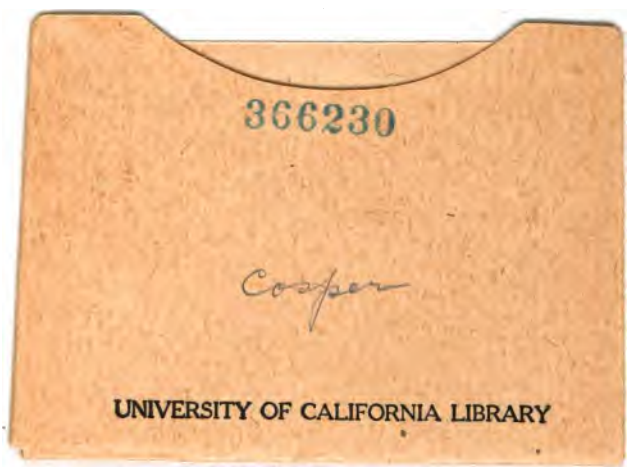
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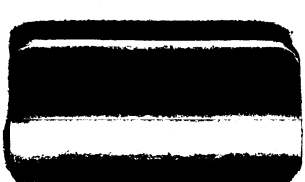

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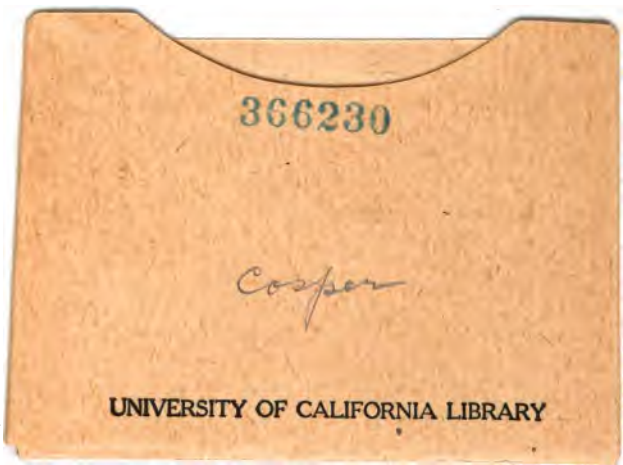
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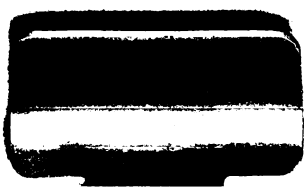

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